

A FEW
WORDS
TO ALL TRUE
PATRIOTS
AND
PROTESTANTS;
OR,
MOCK-PATRIOTISM
DISPLAYED.



Printed in the Year, MDCCLIV.

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W O R D S, &c.
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MOCK-PATRIOTISM.



H E only Way to know People is to consult their Actions, not their Words. If you hear a Man abuse *Mahomet* and adore *Jesus*, you will conclude him a Christian, not a Turk though he wears a Turbant on his Head, and a Sabre by his Side. If a Man in like Manner professes himself a good Protestant, and yet acts in every Particular as a bigotted Papist, will you believe his Words or his Actions? Surely, you cannot hesitate a single Instant which ought to have most Credit with you;—the same may be observed of a Set of Men among us who have the Assurance to dignify themselves with the most honourable Word that can be annexed to a mortal Name.—That of PATRIOT.

And, here I shall tell you my Countrymen and Fellow Protestants, how you are to distinguish a True from a Mock Patriot.

If any Man who professes to be a Patriot shews more Regard to his own private Interest, than to that of the Publick—be assured, that Truth is not in him, and that he has Nothing in View but to bring about his own lucrative and wicked Purposes—Look then on the present Set of Men, who have insolently assumed that Title.

Let their Patriotism be tried by this infallible Touchstone.

Examine not only their present, but their past Conduct. View them in their Sunshine—in the Heighth of their Power—and see if any Set of Men ever acted with more tyrannick Petulance or more oppressive Spirits. Have Elections been free during their Administration? Have the Laws had a due and regular Course? Have Sheriffs been made to promote national Justice, or to promote Jobbs, and to render private Property precarious? What good Laws have been enacted? Has there been one during twenty Years, that they can claim the Merit of having proceeded from their Influence? Are not These the glorious Patriots that you follow without ever asking yourselves the Question, whether the Kingdom does not stand a much better Chance for equal Justice by any Change whatsoever, than by leaving Things still in their Hands? Would any Gentleman keep a Steward whom he had detected in a thousand bad Things, for fear if he changed he might not get a better? Surely if no Change could put him in a worse Condition, he must be the weakest of human Beings, not to make the Experiment!

Now Countrymen and Fellow Protestants, consider, I pray you, the Question about which so much

much Noise has been lately made ;—and weigh with Attention the Reasons which these worthy Patriots give in their Writings for passing two Acts, one in L—d Har—s Government, and another in 1751. with Words more strong, infinitely more strong in Favour of his Maj—s Prerogative than the Words in the Bill lately rejected by them.

Hear then what they say for themselves.

The Author of the *Remarks on the Considerations*, expresses himself thus— As to the Bill passed in 1751,

“ The Friends of this Country found themselves
 “ under a Kind of Temporary Necessity, instead
 “ of marching straight forward in the open Road,
 “ to deviate into this political Winding, in order
 “ to avoid a Snare which they conceived some
 “ Folks had been laying for them to entangle
 “ them with the *English* Ministry.

Hear further the Account given of this Affair by the Author of the H—e of C—s vindicated.

“ The Disposition, says he, of the Commons at
 “ this Time, should be well considered,—Peace
 “ and Harmony flourished in the State—Good Hu-
 “ mour was in every Countenance— The Publick
 “ was not yet disturbed by the ambitious Enter-
 “ prizes of certain Persons. The Fruits of whose
 “ mischievous Politicks have since that Season
 “ grown to Maturity.

Now the passing this Law in 1751, was either a good or a bad Thing.

If the First, then Nothing can justify the rejecting the last Bill in *December*, 1753—If the latter—then nothing can justify these good Patriots for passing the two Bills before-mentioned in 1749, and 1751.

But

But, supposing the Constitution was to suffer by their Complaisance in 1751, and 1749, then their Apologies, will in plain *English* run thus.

To keep our Power, we thought it just to sacrifice the Privileges of P——t and our dearest constitutional Rights. Let us have the doing of wicked Things, and there is no Length an E——h M——y can require us to go, that we are not ready to comply with; but we will not suffer any Persons to ruin the Country but ourselves.

Is not, my Countrymen, the Nation under infinite Obligations to these inimitable Patriots?

In the next Place you will consider whether the rejecting the Bill in *December 1753*, was not giving a Wound to our Constitution, which in all Likelihood can never be healed.

The King by Law has an undoubted Right to apply the publick Revenue to the Uses of Government. Here is a Sum of Money borrowed for those Uses. His Maj——y, by the Laws which created the publick Revenues, may pay off this Money. But out of the most gracious Condescension chuses rather to do it jointly with his P——t than by his own Prerogative. We were in Possession of two Precedents, that in 1749, and that in 1751, for the invigorating our Constitution by his Maj——s communicating to his P——t, a Right of joining him in an Act, which no one can have the minutest Doubt he might legally do without their Participation—And a third Precedent we might have had—but our Patriots by rejecting the Bill in 1753, have knocked the other two Precedents in the Head, and compelled his Maj——y in Justice to the Nation—in Justice to the Creditors—and in Justice to his own Honour, to exert his Prerogative,

give, and to order the Payment of the National Debt by his Royal Letter for that Purpose.

If you have any Compunction in your Hearts, ye Patriots, consider what you have done. If you have any Sense of Shame remaining in your Bosoms, profane not the Name of Patriotism any longer with such Actions. And all ye good People of *London* view, I beseech you, these same Patriots without Passion, be not deceived by mob Words—Judge of them by their Actions.

Do Argument, cool Reasoning, and a Spirit of Enquiry, want the Aids of Brandy, Ale, Violence, Scurrility, Abuse, and the most wicked Falshoods to support them?

Have not our Patriots brought the Nation almost to the very Brink of Ruin from a Condition the most prosperous and the most to be envied? the whole Credit of the Nation must have sunk, and our whole Trade of course been dissipated and overturned, past the Redemption of many Years, if an insulted, abused, but gracious Go—r had not interposed, and lent a Friendly Hand to save us from Destruction.

And now let me ask you, my dear Countrymen, have these same Patriots been able to point out any, even the smallest Instance of an Intention in the *Commons* to hurt the Nation?—No such thing—and can it be doubted that if they had any thing *Real* to charge him with, that they would not vociferate beyond Measure upon it—it cannot. To distinguish therefore the true from the pretended Friends of the Nation, is the Business of every honest Man; Facts cannot deceive—and from them you are to Judge, whether Court and Country are not now one and the same, and whether these Patriots do not offer the highest Indignity to the common

mon Sense of the Nation, when they assume to themselves the Character—of being for their Country.

His Maj——y full of Grace and Benignity to all his People, especially to his good Subjects of this Kingdom, has nursed up this Nation like a most indulgent Father—encouraged our Trade—husbanded our Revenues for Publick Services, and laid no Burthens on us—Nor has any good Man among us, ever had the least Cause to repine, except in the one Instance, of suffering those worthy Patriots so long to oppress and treat with Contempt the very best Men in the Kingdom, who scorned to submit to their Tyranny and Thralldom; and have therefore, for many Years been exposed to the greatest Injustice, and the most cruel Sights and Hardships, and all, because they would not become the Slaves of this most Venerable Setr of Patriots.

If such Men deserve the Name of Patriots, then indeed the most Wonderful of all Miracles has been wrought—for Vice and Virtue are become the same—and there can be no difference betwixt the Complexion of the fairest *Lady*, and the gloomy *Tincture of the Blackest of all Blackamoors*.

F I N I S.